Project I.D. No. 62

NAME: IGARASHI, TOSHIKO DATE OF BIRTH: 1894 PLACE OF BIRTH: CHIBA
Age: 70 Sex: F Marital Status: M Education: JR HIGH

PRE-WAR:
Date of arrival in U.S.: 1920 Age: 26 M.S. ___ Port of entry: SAN FRANCISCO
Occupation/s: 1. HOUSEWIFE 2. PEDDLED STORE GOODS 3. MINISTER'S WIFE
Place of residence: 1. SACRAMENTO 2. ___ 3. ___
Religious affiliation: CHRISTIAN
Community organizations/activities: SUNDAY SCHOOL + JAPANESE LANGAGE TEACHER

EVACUATION:
Name of assembly center: WALERGA
Name of relocation center: TULE LAKE - JEROME - HEART MTN
Dispensation of property: STORED AT CHURCH Names of bank/s: ___
Jobs held in camp: 1. HOSPITAL VISITOR + 2. FUJINKAI
Jobs held outside of camp: ___
Left camp to go to: ___

POST-WAR:
Date returned to West Coast: 1945
Address/es: 1. SACRAMENTO 2. ___
3. ___
Religious affiliation: CHRISTIAN
Activities: 1. JAPANESE CHRISTIAN CENTER 3. ___
If deceased, date, place and age at time of death: ___

Name of interviewer: TAKARABE Date: 3/74 Place: SACTO
TRANSLATOR TOSHI KUSUMOTO

(Needs to be retyped

PARKVIEW PRESBYTERIAN CHURCH

727 T Street Sacramento, California 95814
Church Phone 443-4464 Home Phone 428-7669
Hidenobu Tabuchi Minister

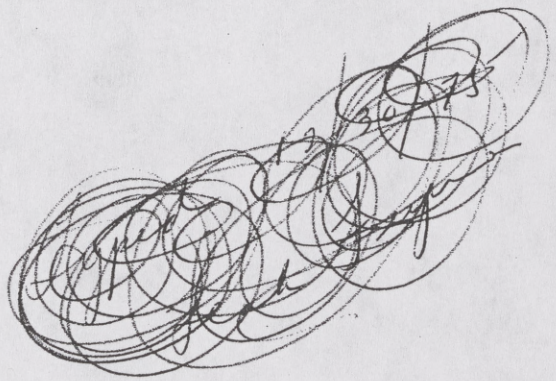
#19

Mrs. Toshiko Igarashi

Interviewed on
March 18, 1974

2½ hrs.

Translated by
Toshi Kusunoki



What is your name, please?

Igarashi Toshiko.

What part of Japan are you from?

Chiba-ken.

When were you born?

Twenty-seventh (27th) year in Meiji, that's 1894.

Tell us please something about your family?

Our family was Christian, a Christian home. Father was a physician. He was born in Tokyo when it was still called 'Yedo,' and one of the first graduate-class of Chiba Medical School; Chiba Medical University of today. He took an examination for the military academy held for the first time of its kind in Japan, while he was still at the Yamaoka Tesshu's. In his youth he had pleurisy, that's what I heard, and because of that he couldn't pass the exam, even though he passed the written tests. Being a stouthearted man, he then told the examiner that he was all well at the time, but he still couldn't pass the physical exam. In the following year he was enrolled in to the Chiba Medical School when it was founded. He would often tell us that it was better for him to have become a medical doctor than a serviceman! The one who passed the military academy's exam was the man with the poorest record among the students, called '<u>shosei</u>' in those days, at the Yamaoka Tesshu's private school. When this man came to our town sometime later, I don't quite remember whether it was for maneuvers practice or what, he already had it made to a lieutenant general himself in his rank. The town has become a city now, but being an ordinary doctor there, he would tell us, "I used to be with him, and he is now a lieutenant general. I have to

say it's God's grace that I am what I am; a medical doctor." That is how my family was .....

What was your mother like?

She was not a Christian. I suppose she must have been a little bit hesitant about marrying a Yaso at that time, and so she didn't come to church in the beginning. We learned later on, when we all grew up, that she was finally led to be a Christian. Such was our life... so, all the children...myself at that time..... We were affiliated to the Nihon-Kirisuto-Kyōkai, it's Presbyterian here. A missionary used to come from time to time to our church; Kōgisho, equevolent of Mission. Such was my father, and he invited a minister from Tokyo, and then the whole church was on the go.

When was your father introduced to Christianity?

Around in the fifth(5th) year of Meiji. He was still in Yedo at that time. At one of the bookstores in Nihonbashi he found "Pilgrim's Progress" and the Bible both in classic Japanese..... He probably read "Pilgrim's Progress" first, and then the Bible... ... The freedom of faith was not yet recognized in Japan at the time. He talked to Yamaoka Tesshu, his sensei, about the books. And he told my father in reply, "It's good to have a faith, but don't tell anybody about it now." Such was the time. After graduating from the Medical School in Chiba, he set up his practice in Kemigawa, now a part of Chiba City. But being a Christian practitioner, he started losing his clients gradually, for people were afraid of Yaso to a point where they suspected that a Yaso doctor might give them poisonous drugs, or do ~~smee~~ some harmful things to them. Anyway, no patients came to see him in the end. In those days there was such an epidemic as dysentery and others in Japan. And yet there weren't many doctors around at that time, because my father was only one of the first few of Western-trained doctors.

He managed to make his living being assigned to those epidemic areas. Then later on he came to Kisarazu, and made a prison doctor. And also he was appointed to be a courthouse doctor. So, he was a doctor of that kind in those days. I can recall the time he was a prison doctor, and later on he became a regular practitioner in the town at the same time. The technical skills is what counts with a doctor, and by then people began to have education and know more, and so gradually -- whether the doctor was a Yaso or not made less difference to them -- came to see my father.

Chinese-trained[3] doctors were much more popular in those days, weren't they?

Yes. My father was of the class of the first-graduates as far as the Western-trained doctors were concerned. Such was the day. I remember there was a Chinese-trained doctor, well, just one in our town. Anyhow, my father was one of the very first ones in the field. Our family being in that way, we know very little of the Japanese custom, that is, the custom that has to do with the Shinto shrine and/or the Buddhist temple.

What's your school educational background?

After an elementary school in town, I studied at a women's school for four (4) years, then came to Tokyo. Being a doctor, my father went to lots of different places, and knew that -- having seen some women's school graduates nursing their parents -- those with a degree only in ~~home economics~~ kasei-ka were of little help in his field. So I took an exam to a hospital of obstetrics and gynecology[4], where I eventually obtained a certificate of midwife, and then later became a registered nurse. That's why I came to Tokyo. I used to be a rather quiet and shy girl, although now I am this way -- well, Kōga was and still is very lively, but I wasn't -- but anyhow it was even

hard for me to believe that I actually did go to such a place myself, and I became a supervisor of the dormitory with around sixty (60) to sixty-five (65)...

Nurses?

Some were to become registered nurses, and others only midwives after this school. At any rate I became the supervisor of that dormitory. Given such a position, I attended the people of high-class from Tokyo at their time of childbirths, and in the case of operations, I was usually called to the big ones. Probably because of my father's influence I knew more than average students there, and I was like that in a natural way without myself noticing it. I was very quiet and didn't talk much, so people there were surprized at first that, beside being the supervisor of the dormitory, I was involved in those things despite the presence of some senior co-workers there. After three (3) to four (4) years there, I came over here.

What is Kasei-ka?

You learn about house-keeping and things of that sort.

Something like home-economics, then?

That's also included. You see, at the women's school in Japan at that time you take courses of that nature in general. It's a little bit higher education than the elementary level. That's what I ~~learned~~ took.

What is your maiden name?

Makino. Father was Makino Tomozō, and knew the Rev. Masahisa Uyemura very well. Before I came here, I was at the Uchimura Kanzō's for more than full two (2) years. I was invited to do some work at the Kenkyū-sha, which was publishing Seisho-no-Kenkyū(The Study of

The Bible). My older brother was going to the meetings there, he was a student at the Meiji-gakuin, then. While I was there, a lot of things I .....

How many brothers and sisters do you have?

Five (5) of us; three (3) girls and two (2) boys. I am the third (3rd) from the top, so two (2) older ones I have;a sister and a brother, who served at Rekisen Church at Koishikawa after Meiji-gakuin, and later on he worked for an Independent Church in Hokkaido. Ever since he has been on his own independent evangelism. He ~~is~~ turned to eighty-two (82) at the end of last year, yet he is still in on it. Then follows me, and Kōga's mother. The youngest one became a medical doctor in Tokyo having succeeded to the family business. Each one of us has a Christian family.

What kind of things do you remember in your young days? Trends and the situations of the society, wars and so on and so forth?

When I was eleven (11) or twelve (12)...or maybe ten (10) or eleven (11)...the Russo-Japanese war broke out. Russia was Greek Catholic, unlike the present day, and people at that time said Yaso's ~~are~~ were no different from them, thus we were persecuted in Japan, well, maybe the same thing might have happened this time, too. So, as to visits to patients in the outskirts of the town my father had to ask for jinrikisha, but other than that he went out on foot all over the town, feeling sorry for jinrikisha drivers. At the times of town-festivals people carry a mikoshi, don't they? Well, at such occasions, with a help of over-exciting atmosphere they knowingly knock the mikoshi against the eaves of our house, or break the glasses of the front doors. The townspeople who were in charge of the festival knew what was happening; to them we were only Yaso's also. Even so, they couldn't just leave it all alone, 5A

therefore, they came and stood in a line right in front of our house, and told my father, "Very sorry. It was because of the lack of supervision on our part. Therefore, please let us pay for the repair." I still remember father sitting at the front door and replying to them by saying, "No, never mind at all. We will take care of it." Later a man from a glass-shop in town came and fixed it. Then, when we were about to pay him the cost, he said, "They are going to give me a scolding if I accepted it from you." And he just ran away home. This is only one example of the many. In my own case, I was thrown stones at while going to school. Even snakes, which I hate most, were thrown at me. After all, it made me feel reluctant to go to school any more, I was only ten (10) or eleven (11) years old. And so in the mornings my parents prayed special prayers because of this, and so did I myself. I should think there aren't many people in this country who had similar experiences as I did. Nor in Japan, either, for there were only a small number of Christians at that time in Japan. When this kind of hard days come, some Christians begin to obscure what they are. My father, contrary, made his stand very clear even in those days, and my mother followed him.

日語 P.5

What sort of enjoyable things do you remember in the days of your youth?

Well..... I was..... Nothing in particular.....

Well, then, Now, what were your motivations behind your coming here?

The reason why I came to America was, of course, because of the Faith. This is a Christian country; I have the same Christian faith, so did my parents. Father had a lot of clients in Japan as a doctor, but he wanted Christian clients by all means, and it was the biggest reason of all. I was doing several different things, ~~but~~ and yet did not have a good health. My younger sister, Mrs. Kōga, was

better in this respect. When she got married, I was in Tokyo. They said either one of us could come, and she did in the end. I liked Tokyo when I was still young, rather than coming to America, I wanted to be one of the Tokyoites myself. Therefore, I didn't have any intention whatsoever to come to America even when the matter was talked about around me. My husband and Kōga -- Mrs. Kōga's father -- were real good friends, and through him my father apparantly trusted Mr. Igarashi. So he came to meet me in Japan. My elder sister was very reluctant to see me going away..... ~~But~~ Kōga ~~he came to Japan, and was staying there.~~ was also in Japan. She finally withdrew her feeling saying that ~~since~~ if he ~~had~~ would come to meet me in Japan. And I came over here. Before all these, I could've come with some VIP's that were Igarashi's relatives. For example, Mr.Kikujirō Ishii, ex-Minister of Foreign Affairs, was a friend of my cousin's in their high-school, though their ages are different. He also was close to Igarashi's parents. Originally I was to come with him to America, but he had to go to London as an ambassador then, not via Hawaii. Because of this my departure from Japan was delayed. Next one was Mr. Tasuku Harada -- president of the Kyōto University and he was about to come to Hawaii to take up the president's post at the Hawaii University.-- ~~He~~ he said he was coming up till Hawaii, but I thought if I had to be on my own from there..... If Mr. Igarashi was going to come to meet me, and if both of us could leave Japan together...and he did come to Japan. Around that very time The World's Sunday School Convention was held in Tokyo, and Mr. Igarashi came for that as one of the delegates. The timing was good, and so we married in Japan -- at our church -- and after that I came here.

日語 P.6

When was it?

It was in 1920.

I understand Mr. Mitsumori was also at the Convention. Do you know him?

Yes, I know of him, although I didn't meet him. Mr. Igarashi and he came back together, I was told.

He also got married in Japan then, was that not?

When I met him in Pasadina -- last year or the year before -- ~~and~~ I greeted him, which reminded him of old days that passed.

Did you, by boat, come directly here, without stopping over at Hawaii?

Although we were married in Japan, I had to get on board one boat later for some reasons. We stopped in Hawaii just for a while. I knew someone on board who was also coming over here. I asked Mr. Igarashi to come and meet me in San Francisco, since we were already married in Japan, and on the Christmas Eve of 1920 we came to Sacramento. Our Baptist Church was founded exactly one month before I came.

Do you remember the name of the boat?

"Shun-yō-maru."('Shun' of spring, 'yō' of ocean.) There were a lot of people then who came on this particular boat.

What kind of people were with you on board?

Well...Mrs. Mihara of San Francisco, Tokinobu Mihara, was with me on the first class; following her graduation from the Waseda University, she came with her mother.

Weren't there many picture-brides also with you?

Well, there might have been, but I'm not sure because I wasn't one of them.

Others might have been on the second and the third class section?

Probably so.

B32 p.7

Do you remember something interesting while on board?

Well..... I did not remember it, but Mrs. Mihara -- Tokinobu's mother -- told me a story. She was forty-five (45) or forty-six (46) years old at that time, although she looked older than that to me probably because I was a lot younger then. I was with her at the Heartmountain Camp during the war. When I was saying good-bye to everyone upon leaving the camp, she told me that -- you see, there was a record-player and some other things on the first class section -- I'd come up to her saying, "Let's go and listen to the player," making good friends with her instantly. She also took other care of me, ~~which~~ I don't remember any more, but Mihara's mother told me that. A person whom I was a little well acquainted with got off boat at Hawaii. Other than ~~that I did not~~ those people, I don't ~~remember~~ know any. The rest were practically all white people, I mean, of those who came on the first class. Few Japanese.

Before leaving Japan, what was your idea about America?

I never thought of such a matter. For me..... Well, I was told to learn English when I got there. Even for that it was an on-and-off thing because I ruined my eyesights after having a baby, ever since I haven't really mastered it yet, and that's how I am now more or less.

Then, when you landed here, what was your first impression?

There was a big Japanese-town at that time. Japanese Issei's were very much thriving then, having big stores with three (3) or four (4) employees; in some stores maybe seven (7) or eight (8) of them. There were rows of such stores on the 4th and 3rd streets. I still don't forget it, when I first came into the town, there was a noren hanging, which was sort of out of fashion in Japan those days. On Saturdays and Sundays a lot of people from the country -- farms were also thriving then -- came to the Japanese-town. As for doctors,

there were three (3) or four (4) Japanese doctors. One of them was from the Tokyo University, then called Tei-dai, and was given an honor silver-watch from his professor. He happened to be out family doctor, well, anyway...therefore, I didn't get a clear-cut impression that I was in America. We Issei's here in Sacramento still do, that we were talking in Japanese there. Yet, when people had to go to ~~do~~ a doctor, or in the similar occasions, those who could speak English, such as Christian store-owners who spoke English, and ministers -- Nisei's were still kids then -- used to take care of them; nursing the sick, helping people to go to the county hospital, because few people knew how to go about it, and general services of this nature.

Didn't you have much contacts with the whites?

Yes, indeed. From the very beginning white people came to help our church. Those from the First Baptist Church, that's a white church, opened up the English classes, cooking classes, and sewing classes. Also, even after the war, when we came back, they re-opened the Sunday school for us. The principal of the Sunday School was ~~also~~ a member ~~from~~ of the First Baptist Church. So, from the beginning I had contacts with the white people here.

You have, then, good impressions of them?

Yes. Because they came trying to help us out. Cooking instructors, English instructors, and sewing instructors, everybody. In those days people from other churches than ours came to our church to learn these things, and those who ~~had~~ would not otherwise come to church began to relate to churches, a lot of them.

You came to Sacramento right away, didn't you?

That's right.

What was Rev. Igarashi doing for the first two, three years?

He had graduated from a business college in San Francisco. And so he was a bookkeeper at a big store, also an officer in the church at the same time. Later on he had his own store and employed five or six people.

Of what kind?

It was a store of groceries, hardware, and so on. At the corner of the third (3rd), it is still there. It was at the corner of the third and "L"; upstairs were made for apartments for the renting; he was using about five workers. In those days, when the Japanese people were thriving -- since the people on the farm were also thriving -- we piled up around one thousand (1,000) bales of rice in front of the store on the New Year's Eve. Also eight hundred (800) of Kikkoman's. Things were like that. When the depression came, those small self-employed and people survived, but the big ones that were handling groceries and such things had to set back to the countryside. But even there people couldn't pay for them, and the banks were all closed. They eventually went bankruptcy not being able to do anything about it. Mr. Igarashi was a baptized man ~~when~~ since he was young, before he came over here. ~~And continued on his study.~~ He had a good educational background. There were some other people, but he was one of those who like him graduated from college. At first he worked as a

At the same time he worked for the Japanese language school. Kōga's brothers and I worked under him then. We did the Japanese school.

Where were you living at that time?

On "W" between the second and the third. That's our house. We couldn't buy houses at that time if you didn't have a citizenship. Children were still small. So the Inouye's -- our neighbor across the street also with only their little ones -- bought the house under the names of Nisei's. Therefore, after the bankruptcy, it

was not taken away, for it was not ours. And through various things, we at last ~~took~~ obtained our citizenship. Then, they went back to Japan, thus it became our house. Then, it was sold to the city. So, this time we bought our house under the names of ours and our sons, since they gave a financial help to it, and started living in this house.

What did you find difficult when you came over here?

Nothing in the beginning. Upon my coming, I was allowed to go to a sewing class, and as to the church life, white peole volunteered to help us. I was born to a Christian home, and had some previous experiences in teaching Sunday school while in Japan, therefore the church work and that of the Fujin-kai I was carrying out very smoothly. The church was a newly built one at that time, so together with another woman who came here earlier that I did, we started recruiting for the Fujin-kai right from the following month.

H津 P.10 Isn't that the one that is now?

Yes, that's right.

Located at the same place as it is now?

No. The church was at the corner of the fifth (5th) and "P" over this side of ~~the~~ Lincoln School. We bought where the Episcopal Church was. It grew gradually and started Boy Scouts, kindergarten, and things like that. They were of great help to those who went to work at the cannery in town, and eventually the Sunday school became more and more popular.

Do you have any experiences of being discriminated against?

I had no such experience to myself.

Did you get home-sick?

No I didn't.

Weren't there many stories about picture-brides? Do you know some of them?

On that topic...I..... Most of the people were living in the down-town section, whereas I was over this side..... Those who were living over this side were the ones, more or less, who knew few hardships of life. Our neighbors were largely graduates of women's schools in Japan, and people of that kind (and my friends)...and those people who were not formerly Christians became Christians later on. From every church, there were a few people, from the Methodist Church and the Presbyterian Church as well, but all of them in my neighborhood became Baptist. Of those who lived in the downtown, people now talk about their hard days in their youth, but none of us had to go and work for that matter. ~~Making a~~ We were teachers at the Japanese language school, or teachers of the flower arrangement (Ikebana), people of this kind.

(Interruption)

Were you affiliated to the J.A.C.L., Kenjin-kai, and others?

No I was not. The church, that was all of our life.

What kinds of hobbies and entertainment do you enjoy most?

I haven't taken any lessons here, but when I was young I took Ikebana lessons and others in Japan, and so now I enjoy them.

Whose painting is this?

Mr. Igarashi painted all of these in here. For two (2) years, when he turned to eighty-two (82) or eighty-three (83), onee a week he went to the lesson. He had a grounding in it, I suppose. Originally, he wanted to learn Japanese painting, but if he did, then he had to go to evening class for that. You see, he was already around eighty-two (82). Once a week he went to his class. His paintings had been entered to art-show of the white people, too.

(in age)

How many years of difference were there between you and Rev. Igarashi?

Ten (10) years and a little bit more. A lot of Issei's had age difference by more than ten(10) years.

Before the war, before the bankruptcy of your store, did you have your children already?

Yes, I did.

What kind of hardships did you go through?

Indeed I did go through hardships. City gas was stopped, the electricity was stopped also. The city gas was stopped three (3) times or so. We built fire with woods in a stove. The Sacramento River was nearby, and our neighbor (to keep ourselves warm) across the street was also from Tokyo, a daughter of a doctor, and a well-bred woman -- that's Mrs. Inouye now in Philadelphia -- she and I went to pick up some woods there, built a fire,and gave milk to our children. Before, we had no trouble buying rice and so on, or our kids could go to a ~~store~~ shoe-shop and buy whatever they needed on the way home from school, and just ask their Papa for the money, everything was like that, and we were pretty well-off in America. But onee those hard days came, we were in a real trouble, indeed. I didn't tell ~~all~~ (any of) this to my family, not even a word about it. When food was scarce, I managed hard to feed my children somehow, though I might have had nothing to eat for myself. Yet I didn't talk about this, about my own suffering experiences, not even a once until my husband died. After his death all the children got together and talked about what we should do from then, and talked about other businesses. At that time I told my children all about it. They were surprized so much. And they kindly told me, "Since you've had enough hardships till this day, do whatever you want to do from now on, and visit wherever you want to visit."

Tell us more about those days, please. Were you able to buy rice and other stuff?

수정 P.12

I ~~bout~~ bought the kind that was of very poor quality, probably the lowest.

How did you tell your children about that kind of experience?

That it was very,very difficult, that there was a time ~~that~~ when I didn't eat, and that I didn't tell this to their Papa. I told them about it, saying that it was the first time that I did; other than that I didn't tell them. All of us Japanese in general had a hard time one way or another at the time.

Your store was closed down, wasn't it?

Yes, it was.

Then, you couldn't take anything out of the store, right? Nor your savings from the bank?

No, no. Before we started working for the church, we peddled around for a short while. We were a popular figure in the community, which was of help to our new situation. In the meantime a man who was at the church got an automobile accident and died. A minister of the church in Mayhew was about to retire at that time, and there were a lot of competitive candidates for the post to be vacant, that's what Mrs. Sato tells me now, I didn't know that then. While he was taking care of the store, he must have been at the same time of help to other people in a different way. People in Mayhew strongly wanted him to come over there and do his work in Mayhew. He had a certificate of evangelist,which he obtained after studying on his own, but did not have a certificate of minister. He was going to the Divinity School in Berkeley every summer, took some courses through correspondence, and read volumes of books. Especially during the day time, he read books. My husband seldom went to sleep before two (2) at midnight, and already at seven (7) o'clock in the

morning he was on his way to home visits. He did most of his studies during the night. I know I had been seeing him doing it.....

How did you, then, come up with the income?

You see, in the beginning we made some of it out of the (door-to-door) peddling. And then later on we were engaged in the church work, and there was an income from that ~~direction~~ source. Even then, nothing came back to us from the credit-selling and loans to a lot of people. But yet we had to repay our debts. So, all in all, I was living on a tight rope. When you sell groceries on credit month after month, it becomes very hard for you to get it all paid. So I had very little of my own pocket money. (Interruption) After all most of us were in the similar situation ϕϕ of hard times. And since I had many children , I worked at the church kindergarten for about three years, although I didn't have to go and work at white people's homes and at the canneries and so on.

日語 P.13

When exactly did Rev. Igarashi start working for the church?

It was in 1934. And the time when he became a minister was..... He left his thesis paper that he wrote, in a trunk at the time of evacuation. The paper was among various things that the director of the Christian Center brought with him when he visited us. He was wondering what he should do about it, so I told him to submit it, might as well. I gather it finally got to the [illegible] And it passed.

Was it after the war broke out that the paper passed?

Yes, in the year when the war started. The paper itself was written before that. And he received his ordination then.

When you were coming over here, did you have in mind to settle down here permanently?

Never thought about such business. I never did. The question of

whether I should live here permanently did not really occur to me, rather, I was too busy..... You see, children were born, and they were in school. Some people said they were going to go back to Japan after making enough money or something or the other, but that kind of thing never came to our mind. What we were concerned with was to do a good store business and work for the church, we were determined about that. Issei's at that time were all very energetic. Above all our church was started by seven of us. Children were born in this country, and still going to kindergarten and grammer school. In the future...we never thought of such thing as going back to Japan with our children. We never talked about such thing, nor thought about such thing, not even a once.

From the days of depression, and then into the war..... Teaching at the kindergarten.....?

Also taught at the Japanese language school, and at Sunday school,too.

As to getting paid your own salary, was it the first time when you taught at the language school?

No. What I received from the school, I sent every penny of it over to the main office for its mission. Either my husband nor myself received nothing out of teaching at the school. We sent everything (anything) to the Mission Departmant. It's all for the mission; teaching Japanese was just an extention of Sunday school. For one hour at Sunday school, and ~~the all day long~~ in the morning for the rest of the day at language schools, I taught at two different language schools until the war started. Out of these ~~work~~ jobs I had done, I did not accept even a penny.

時差 P.14

You said you sent it. You mean, you were paid for it, but automatically remit it to the main office, is that it?

It never passed through my own hands, for my husband was sending it all. This, for the mission.....

To the Baptist main office?

To the Baptist main office, to the Mission Departmant. When I come to think of it, what I am now is because of God's..... The faith I have is as such that if you work for God, then He will take care of you. I am still at the Baptist main office as a retired minister, my name, that is. They have all my records as to what I studied in Japan, and what kinds of qualifications I have.

Was Rev. Igarashi's salary enough for you to rear your children, and send them to school?

It was only up to junior colleges, so..... The first son went to Berkeley for a year before the war. He did it while working at the same time. The second son was, upon his graduation from the Jr. College he was going to, going to go to Berkeley also, after his brother got out. After the outbreak of the war the second son, first of all, went to Baptist Colby College of Maine state, on scholarship. Then, the third son's high school diploma was delivered to the camp, and so he went to Kalamazoo College in Michigan -- also Baptist -- on scholarship and his own work, without any help from his parents. Well, my husband gave them a hundred (100) dollars each as their travel expenses, which I did not know of. Then, the first son went to Temple University in Philadelphia. By the way, the second son told me, when he was in ninth (9th) grade here in Sacramento, "Mom, I'm going to be a minister." I said, "That's good." And even since up till this day he is doing what he told me. While the first son made up his mind to be a minister when in Temple University, where he was associated with a person who went to Japan as a Baptist missionary. But, it was very hard to become a minister during the war time. I know two of those who wanted to become a minister, but the U.S. government wouldn't let them. You see, the ministers in this country don't have to go to war. They investigated everything about our faith,

about parents, church, and everything about us before the war, whether we were aware of the investigation about us or not. Therefore, the churches or seminaries couldn't recommend anybody until his will and commitment to be a minister was proven true. Kōga had submited his application to seminary prior to the ~~breakout~~ outbreak of the war. So, he got out of the camp before anybody else. In the case of the second son, he had already made up his mind even since he was in his ninth (9th) grade. When he graduated from the Baptist seminary, he was given a ~~fellow~~ furlow. In addition to that, Harvard offered him a fellowship. After two (2) years in the seminary, then he passed the first Fulbright Scholarship when it was first started there. Then, he went to Oxford for two (2) years. The first son ~~went on to~~ also finished Rochester Divinity School of Baptist after Temple University. That is the top seminary among Baptists. There are lots of people from there who went to Japan for evangelical works. After Rochester, he did his evangelical work in West Virginia. After that he worked for the Church Council for more than ten (10) years. Kinds of work he was then engaged are now all dicontinued, though.

Before the war, wasn't anti-Japanese atmosphere pretty strong?

Well, that's the war, and there are all kinds of people wherever you go. Mr. Igarashi was a head minister at Mayhew, so he worked there more than anywhere else before the war, and also he went to Modesto as part of his ministerial work. Once a month he visited ~~the San~~ a sanitarium in , I heard there were around forty (40) Japanese patients of tuberculosis at that time housed there. He went there every month. From time to time he visited a county hospital, too. Since he was doing all these things, he used to go to get special papers, every time he did this. And then, paid visits to Modesto. Although you were not supposed to go beyond the five-mile limit, he was excused from this becuse he was doing the ministerial work,

and he had his proof of it. He visited Modesto till the very end.[12] During such time you need to visit people more than any other time... because everybody was in fear. Therefore, we kept ourselves very busy those days. <Interruption>

12頁R16 When Pearl Harbor was attacked, how did you feel? And where were you at the time?

I was in Sacramento. What can I say..... Just like anybody else, I was surprized. No other particular feelings, for we heard about it all of a sudden. I was surprized just as if being struck by lightening.[13]

And then notified of the evacuation?

Yes, that's right. At that time, the Christian Center had been attached to our church with a director. He was from this country, and he would go to the University of California to get a lot of injection for shots, and with a help of Japanese doctors, they would give shots to everybody in general, yes, we did such things. And also we helped people haul their stuff.[14] All of the young people from the church went to help it. They piled up everything like a mountain in front of our church, which I couldn't get to see, though.

What did you do with your belongings?

Left ours all at the church. The Baptist Church also took charge of keeping non-members' stuff, you see, it was three-story. We put them in the back corner of the third floor. Later we learned that, through a white church, by a letter, it was broken in at the time when the director wasn't there. We reported it to the main office in California, and I believe they assigned someone to be there from then on. The Christian Center was originally called Japanese Christian Center, but no sooner ~~that~~ than the war broke out, it was ordered to drop the word "Japanese" Next to our church was Lincoln School,

the grammer school, you know. So we ~~changed~~ changed it to Lincoln Christian Center. While we were gone, that Lincoln Christian Center became the major project. My husband came back there before anybody else, ? and everything was in its shortage at that time, and he told us there were whole amount of garbage in the Boy Scout room and everywhere. He cleaned it all with ? , and opened up a hostel. In the following month I came back right after the war, and we started the church again. Since the Christian Center had become the major thing there by them, we were troubled. The church in Mayhew was burned down, the news being spread that the Japanese were coming back. We, therefore, had ~~haome~~ home-meetings 15 at a ~~Yamaguchi's~~ Deguchi's.....

What camp did you go?

Everybody in Sacramento, of the metropolitan area, went to Tule Lake. First of all, we were gathered at an assembly center of Waraga. Also everyone from the Sacramento metropolitan area was sent there. This was all done no matter whether we liked it or not. When everyone of us went to Tule Lake, some of those who voluntarily came to the camp -- those who were from the north such place as Portland -- had been placed in one of the units there before us, already. Everybody from Sacramento was put in there. After a year and two (2) or three (3) months there, we were then divided into the loyal ones and the others. We then went to Jerome in Arkansas.

Oh, that Yes-gumi and No-gumi, that's right. What did you think of it?

Well, we all prayed while we were still at home, because a war can divide the parents from the children in a miserable way, that if the chance would come for our children to leave the camp and go to study, then they would do so. Kōga's ~~and his~~ brothers were with us at home then. We prayed, talked about it, and therefore before entering a camp our mind had been made up as to what to do when we went to a

camp. We all signed 'Yes' when asked. It wasn't a question of good or bad as far as we were concerned, for the decision had been made before that that I would stay in this country together with our children. In two or three weeks there, 16 Kōga got out first of all. Then we spent five weeks in Tule Lake, and in the meantime the second son left the camp also. Going to the state of Maine meant to him and to us as well that he was going out for his education wherever he could, whether or not he was familiar with the place he was going to. Our decision was as such that we would not worry about what might come across in the future, and that we would pray and follow the Lord's guidance.

Didn't people around you talk bad of you?

Well, although most of them were to stay in there, they were not too good nor too bad to us. They knew my husband was a minister, and that he was there to help people; I don't know what they talked about him among themselves. So, we said good-bye to our neighbors as we all do, and got out of there. I heard those other peoples had some troubles in one way or another. The first son stayed in the camp with Kōga for a short while, this was right before when the loyal ones and the ones that were not were to be divided into groups. He had it harder than the rest of us did, who were already out. I used to take meals to those who were sick, if any -- whatever camp it might be, everybody was supposed to dine together at a messhall -- and to help their laundry, or anything I could do to help. I was primarily doing the work of the church to follow up our prayer from the very beginning, since when we left our house, which was as such that wherever we go Papa will do his evangelist work, and I'll help him. So, the people there were well aware of what we were doing for their benefit -- visiting the sick, and making hospital visits and so on -- no one, even those who were to leave there, bothered us.

Wasn't there the time when the young ones were drafted out of the camps? Where were you then?

In Jerome, I suppose. The third son was in school in Michigan. During the summer vacations, he told us, he worked at ? He was, as we were afraid, drafted when he was going to a Japanese language school in Minesota. It must have been around 1947, for it was after the war. He was stationed in Japan. Two (2) older ones were ministers and still working on their study, (therefore they didn't go.)

Those who went to the war were talked bad of among Japanese, weren't they?

Yes, indeed. We were lucky, though, because we were out (in) at the Jerome camp. I hear the situations were a lot worse in other camps. People in Poston, for example, were...bad. When we were scheduled to go to Jerome, there were some people who with intention did go into the Tule Lake camp. So, I just think that they did somthing to those who were getting out of the camp. Besides, the ones who came to Tule Lake were somewhat fanatically enthusiastic. Eventually that particular camp became a special one. At that time we were all in Jerome, and I didn't have any children who were up to the draft, for they were all out of there for their ~~study~~ education. All I had with me staying then was a little girl, no one to be in the question. So, I myself didn't have any trouble concerning this.

What kind of things do you remember in the camp?

Both in Tule Lake and in Jerome, I was taking an English class. And.....

How about, any work?

The work, well, like I said before I was helping the evangelical work that my husband was doing. Among the Issei's I was the only one to have been teaching Sunday schools wherever I went, though

there were two or three people other than myself in Heartmountain. Most of the wives, even of ministers, were doing the task of dish-washing at the kitchen and other similar jobs, but, you see, I had come there 'to help Dad,' so I had told my chidren before. I was primarily doing such work as visiting hospitals and that of Fujin-kai. Not much difference from when I was outside of there.

Oh, so, you went to Heartmountain, also?

Later on to Heartmountain, yes. The Jerome camp was closed down. At that time, most of the members of our church..... When we were moving from Tule Lake to Jerome, all of us from the church rented a car, 18 and held our own prayer meetings along the way, and during the four days of traveling we even had a Sunday service among us. We have been like that. "No other churches did things like that," said ministers wherever we went.

What kind of memories do you have at Jerome?

In Jerome, there was a church. As a matter of fact there was a church everywhere. Jerome was surrounded by forests, and so, there were a lot of trees, which our men would go out and chop. They were chopped into firewood. And the women volunteered to go out and pile them up. Things like that. And at the time of the New Year's Day the men would get together and do the Mochitsuki. Things of that sort. We also joined them, and so, I heard that some people were told, "Even the minister is doing it, why don't you help us? Don't be lazy." The work, the voluntary kind of work, we did together with everybody else wherever we went. While we were at the camp in Heartmountain, a lot of used clothes were sent to us from the churches all over America, donated to us Japanese. When a load came at the Christmas time, we sorted it out according to the ages, and the men distributed them around. There in Heartmountain a lot of people were from Los Angeles and a small number from San Francisco

(from Sacto?)

and then just a several of us. Wherever they were, Japanese were doing the same sort of things as when they were outside, namely, men were engaged themselves in a craftsmanship type of work, women in learning different things. The kind of work we did ~~were~~ was such as the one in a kitchen and things of that nature, we didn't do any real hard work.

How long did you stay in Jerome?

Well, around a year. Then to Heartmountain, where I stayed till the end of the war.

How was it in Heartmountain?

It was very cold out there. Again I was doing a church work, so, not much of a change. Other people there were...well, ∨ only helping the kitchen. Mainly seving at the dining hall as women were waitresses. The ones who did the cooking for us were all men. Women were doing dishes... no, that was done mostly by men, also. Well, some women might have done dishes depending on the camps, but women were largely doing the waitress job. The same scene no matter what camp.

Do you remember some big events, happenings, troubles at the camp? And some hardships?

None, at all. In Heartmountain, in such a friezing place -- I have some friends who write to me still now -- it was a really cold place -- everybody was having a trouble with the cold weather there, since I'm relatively strong, I put on just about the same type of clothes as I ~~was~~ did in Sacramento -- but yet we did go ∨ to the sun-rise prayer meetings, and for the Easter service around the burning fire. ∨ ∨ I would say that Christians have composure even in a camp or places of that sort. on top of the mountain

20

Was that after the war that you got out of Heartmountain?

My housband got out of there about a month before the war. ended?

25

And then, you came back here?

Yes. Back to Sacramento. Here in Sacramento the biggest thing was the Christian Center, and a lot of Black people were in there. The church in Mayhew had been burned down. Therefore, a messanger sent by the main office came to us when we were about to leave ~~the~~ Heart-~~camp~~ Mountain saying that it would be of no use to come back to Sacramento. The first and the second sons sent to us an airmail upon hearing the news that the camp was to be closed down -- we inside the camp did not know of this -- "We heard the camp is closing. You should feel free to go to wherever you can be most effective in your work you are called to do." Both of them sent us a letter, and we talked about it. At all events we came back to California, and my husband had two papers issued, for San Francisco and for Sacramento. First, we went to San Francisco. ? , which was converted into a dormitory, this was for men. Then the Methodist was for women, where I stayed. We were determined to re-start in Sacramento after negotiating with the main office. When we came back, the Christian Center was still operating. On the spacious third floor there was a gymnasium, where they did basketball and so on, young people from different churches used to come there. Later we had that place disoccupied, at last, and opened up a hostel. We hosted, I believe, around a hundred (100) people. Cooking job was left up to the individuals, and we took charge of providing sleeping accomodation. In that way we let stay about a hundred (100) of them. We put beds all over the place, upstairs and downstairs as well.

Was the Christian Center owned by the Japanese Baptists?

Yes, that's right. We, Japanese Baptists built it.

And the church was there also?

Yes. Originally, the church was the major part of it. There was a

sanctuary, and next to it was a kindergarten...right, we had a nursery program, too. A room for the Boy Scouts was there, and the upstairs was a gymnasium and various rooms for the Fujin-kai. It was a big church. Japanese people were very much lively then, and so, the Sacramento valley youth conference would drow a crowd of around 250 from Sacramento metropolitan area, Florin, and from ohher places. The Issei were still young then. Each church provided dinner...our church would, when it's our turn, prepare for 200 people, the next would be the Presbyterian Fujin-kai's turn, then the Methodist -- Issei Fujin-kai's were in their prime, despite the fact that their children were also in their growing stage -- three churches were founded and actively carried out lots of different things.

When you came back, what was Rev. Igarashi doing? Who was living at the Christian Center?

Well, the director had a house of his own. We were at that time living in one room.

Any Black people living there, too?

No, they came only for the meetings.

While you were in the camp, the Christian Center was, then, vacant?

No one was living in there, just various projects were being carried out. They around that time started a Chinese Church, so, the half for the Chinese Church, and the rest of the half for a Mexican Church. As the days ~~go~~ went by, we asked them to gradually vacate the place for us. The Japanese came back and started everything all over again. You see, it was originally built by Japanese.

For how long did you open the hostel?

For the tolal of two to three months, I believe. In the meantime things like basketball were started. Also people found their house to live in.

What would you say the average length of stay that people took at the hostel?

The longest ones stayed from the beginning till the very end..... So, if you say an average, well, then, about a month. I'd say that was the average. In the neantime they found their house to live in.

You said a hundred people. That's about twenty (20) families or so?

D.2 0.23 Probably more.

Were there that many kitchens there?

In our church we had kitchens on both floors. We all took turns. For my own cooking, I always did it during the least crowded time, therefore, we didn't have to set up a time-table or anything like that. Members of our church were with us there, too. The place was fairly well-protected even when we had to got to Mayhew for our evangelical work, for those people were there and at that time the director of the Christian Center was also there.

Who was the director?

A white person, by the name of Philip, who is now in San Diego.

Wasn't Rev. Igarashi to take over his place upon his return?

No, the director was one thing and the minister was another from the beginning. From the very beginning the director has been -- the Christian Center was a totally different work, though it was located in the church -- a white person.

How was the relationship between the director and the Japanese people?

Well, it was pretty hard, especially after we all came back. That's ~~where they occupyingly~~ where they occupyingly stayed on. A head person who was in charge of the northern California came over and he was a fussy man -- more so than the director -- and eventually we were

"taken over the whole house by letting them use just under the eaves," as the saying goes. We returned there in three years or so, therefore, it got hard on us. When we wanted to have our Sunday service in one of the rooms on the third floor in early days of that time, they were using the organ and the piano, whichever room they belonged to. We would go to the First Baptist no matter to borrow a pulpit for our use. We did that with lots of hardships. In Mayhew, people over there were having home meetings to start with. In an attempt to better the situation, my husband called for donation -- I was not aware of this -- among those who he was aquainted with during the camp days. He collected the offering, through letter writing and other means. And made an announcement[22] about it. Then a lot more people responded to it. That's how the Mayhew church was started again. Anyhow, theirs was once burned down over there, and ours over here was in such a situation.

Did any groups of white people belong to the Christian Center?

Well, yes. Secretaries and other jobs, it's all white people. Though the Christian Center is located here, it doesn't mean he lived there all day long. It's a director's responsibility, but...each group has its own...according the kinds of job they do.[23]

What was the Boy Scout like?

It was a Japanese Boy Scout, well, it used to be.

Talking about the troubles with the director. Of what nature?

You see, they could tell us that the Center did not belong to Japanese because we did not have citizenship, upon our return, so that they could continue their projects. We had been thinking that that was clearly the matter of evangelism proper, therefore, not even a single church nor any Issei among the Japanese people thought about its legal aspects -- just about the same atmosphere

with any denomination. We generally think that if that's an evangelical work then we'll just ~~build and help it grow~~ do the church work by ourselves. Such was the understanding of any Japanese people. When we started that church, we couldn't do it through the Salvation Army, neither through the Reformed Church. I should say the Christians are good-natured, I mean the Japanese Christians. The legal matters are different things. But none of us Japanese Christians gave a consideration to those things.

Then, who owned the Center?

We had not been able to locate the right person, the owner, -- in those days an owner should be more than eighteen (18) years of age -- and it was a trouble to us for a long time. Very luckily I had in my possesion pictures regarding the Center from its early days. So, when a variety of the concerned people got together at the white First Baptist in Sacramento to solve the problem, I brought them with me there. I brought all such pictures of record as indicating that the Japanese people bought the church, bought the Chinese grocery store, built it by ourselves, and so on. That settled the whole matter ¢¢¢¢ once for all.

Was that after the war?

After the war. A little while after we came back. Some years after.

B&S p.25 Did they give the Christian Center back to you?

We settled on such an agreement that the Christian Center is the Christian Center, and the Japanese Church is the Japanese Church. That is, we separated the Christian Center from the Japanese Church. The amount of money that we Japanese collected for it was really something. At the meeting Mr. Takai -- a strong-hearted man he was -- mentioned about it, but again it was nothing without any evidance to back it up.

It was after he passed away, too.[26] At the last moment, I -- several times people came from the main office to make some records for their use -- at the last minute -- I think it was God's guidence -- I brought the pictures with me to the last meeting, and showed them, which became the recognized evidence of our argument. I told them at that time finally that there were two people, although their whereabouts unknown, who were over eighteen (18) years old. They took it as the matter of Faith. Then, a part of the whole Christian Center was newly designated into a Christian Center, and as it grew the Christian Center also offered money, and so did the Women's Society.[27] I was working for the Women's Society, for the kindergarten, and as to working for Nisei I went to and worked and in Mayhew.[28] There were people like Mitsui. We had the church and the Christian Center going, and at the time of the evacuation,[29] we decided to sell it, and that later was the final solution.

The Christian Center was, to begin with, started by the Japanese, by you people, wasn't it? And you people asked for, I mean, hired a white director. But then, when you came back from the camp, you found it was taken away from you.

We thought it was a little bit careless for us just to leave that place behind with nobody there. Probably they wanted to keep it as if it were theirs as they took care of it. Dr. Fisher,[30] who had been to Japan as a missionary, came to us and said, "It's meaningless for Japanese to go back to Sacramento." But yet, we had our own thing left behind there. We came back in, and negotiated. Most of the prominent Nisei were all in the East. The prominent ones from our church all went to the East.

Was your church financially helped by the Christian Center? Or, just sold it?

No, no. It became independent. What was for Japanese was for us Japanese, and the Christian Center was the Christian Center.

What kind of ~~monie~~ benefit did Japanese receive out of the Christian Center ?

Japanese had been partially financing it, therefore that belongs to Japanese. And so was the Christian Center. Therefore, some of the stuff there at the Christian Center -- not much, though -- should belong to Japanese. In the meantime this set-up became cancelled because of the evacuation.[31] A new Christian Center was built over there. We gradually grew to what it is now. It's a lot smaller compared to the one before the war.[32]

Wasn't that kind of deppressing to you to see such a problem arising among Christians, in spite that the Japanwse put a lot of effort in building it.....?

Yes, I can't blame some of the people getting angry about it. But everybody now associates with this man who used to be the director of the Christian Center. We both are Christians after all. While he was in charge of it, naturally it was of importance to him, I suppose. Relatively speaking, it was Japanese who were distressed more. God amazingly protected us thus far throughout all these.

Don't the young people have any negative feelings against him?

Not now. The church we have now is the church we have nww, that's it. They don't know the painful experiences we had at that time, not as much.

The pain...you mean, such as how you could get the Center back?

They might know about it, but the thing is that they did not happen to put their own energy into it. In fact, there are only two people left now of those who went through the hardships with it from the beginning; two of us, Takai and myself. Even Fukuda joined us at

a later time. The people from the very beginning are the ones who came..... The one from the very beginning is me, for I came here a month after it was built. As for myself, the matter over here has been solved, and the situation in Mayhew looks better everyday, take their meetings, for example, though their church was onee burned down. Therefore, I now think that God did work it out for our good.

Out of those incidents, don't you have any doubt-feelings about White Christians?

Business-like, they are. No question about it.

The money comes first?

Whether it's the money, or the quibbling, I shouldn't know what you call it. Whichever may be the right word to it, if you push them hard enough, in such a way as with our case, then they will feel it. These days...well, for example, having found out that I'm living by myself, the main office sent a consolation visitor to me a few days ago. They heard I was living alone. I know some ministers from white churches for a long time, and I imagine they after all think to themselves of what they've done.

"...done such foolish things.".....?

And they would think that Japanese are really trying with perseverance. Whatever might take place, after all God is living. Since I was born to a Christian home, and having had some distressing experiences -- nothing like days of nothing-to-eat, or anything like that, because my father was a doctor and was recognized as the days went by, so it's not that kind of painfulness -- like being persecuted when I was still a girl, I don't think so. You know, these days I often think of the saying, "Whatever is hidden will reveal by itself." If my father were still alive today, he would be a hundred years

old, maybe a bit more. The other day, the elementary school that I went to had the centenial anniversary. -- It was called Jinjō Kōtō elementary school at the time we were attending, and after our hometown became a city it was named the First Elementary school, and that's one of the schools that my father was assigned to as a doctor. A notice that my father was going to be honored at that occasion was sent to my younger brother who is a pediatrician in Tokyo -- he has a doctor's degree, and his wife is also a medical doctor -- but he couldn't go, so the older brother who is a minister went there instead, and received the award for his father. (father's place) He told us that there was a Jr. high school teacher present at the ceremony who was around eighty (80) some years old said to him, "We have had many school doctors here ....." Our family lived way in a distance from the town, it's now within the present city zone, though. So it wasn't easy for my father to visit patients during the night, even when he was to take a Jinrikisha, he had to wake up a man to drive it. So our family maintained a real good relationship with those drivers and looked after them very good. Anyhow, when my son went to that award presentation ceremony, this eighty some years old teacher, who was ~~not a Christian, was also at the ceremony and~~ 37 told him, "Although many school doctors have come to serve here, it was only your father who would come to us anytime, even during a night, with no complaints whatsoever." Right next to our house was a big inn and it was a bar-restaurant at the same time. I would say it was one of the biggest in the town. Children of this particular neighbor..... While in Japan when I was still a girl, in order to have sixty (60) to seventy (70) children at a Sunday school, you had to bring along just about everybody and anybody, otherwise there wouldn't be a Sunday school. Our neighbor across from the street was a liquar store, and ~~next~~ next to us was this big bar-restaurant. We took the kids from

those neighbors to Sunday school. We even brought along with us kids of a Nichiren-shu sect temple, we were like that. And this child of our next door neighbor began to be saved, and one day told the parents to quit their business, talking of the bar-restaurant. And the parents responded saying that the father was an adopted child and so it was impossible for him to quit it in his time. But, then, when I went to Japan two years ago, -- went there before that also -- they had remodeled the bar-restaurant into a clinic, where the son now is a practitioner in otorhinolaryngology, and I saw a lot of patients there. There was a woman who used to be a housemaid at our house. She told us that she always thought that Christian doctors were very good. I don't know if she ever finished her elementary school or not. She was a housemaid at my older sister's house in Tokyo when I came over here. She tells us that she thought she needed to study to do something good. So, she did educate herself, became a certified midwife, and devoted herself in social work, also. When I saw her two years ago I asked her, "How old are you now?" "Seventy-five (75)," she answered. When she was honored by the Prime Minister -- before that she was also honored by a governor -- for her contribution in the social work -- she is also a midwife -- she told the Prime Minister, "I was a housemaid at a Christian doctor's house, the Makino's. Observing him do things, I always thought he was a little bit different from other doctors. I wanted to be of help to the people, but I realized I had to have education for that. So, I studied and became a midwife." This woman, who used to be our housemaid, now has an association of midwives and is respected by the people in town. Before me and my brother -- the older brother who is now in an independent evangelism -- this woman told us, "When honored by the governor and by the Prime Minister, I told them that I owe what I am today to a Christian doctor in Kisarazu when it was still a town. Having seen him,

I wanted to be of use to the people, to be of help to the bodies of the people, to live for the good of the society. I used to be a housemaid, but I put my efforts in educating myself. What I am today owes a lot to this Christian doctor. I told so when I went to receive the honor at the governor and at the Prime Minister as well." When a person, like a housemaid, has had it made, just like what she is now, it's hard to disclose one's past history like that. We admired her for that matter. And we thought God's work never fades away. The other day I took the special trouble to attend an Issei gathering in Mayhew, for the rumor had it that that particular gathering might become the last of its kind, you see, some of us are around eighty (80). At that time I told Mrs. Deguchi about this. Well, she said, "I am no good, I don't think I can say such things because I don't have the Faith." There are lots of people like herself, but I said to her, "Even if you think you are no good at all, if you follow the God's guidance, then you can reveal His Glory in doing something yet while being what you are." When Yamamura-sensei was still a student, in fact a poor student, he met a woman somewhere, who turned out to be a Christian. She used to sew up the rips of his socks, and other things without him knowing of it all at the time. And he said, "that is Christian; Christian is a matter of people you happen to meet." And he became such an honorable man as we all know. So, I told Mrs. Deguchi that whether or not she thought she was no good, still she was a receptacle to Him just like everybody else is. You know of Dr. Clark of Sapporo? When Uchimura-sensei came to this country to study, he inquired about Dr. Clark, as to how actually a noble man he was, and found out that he was just an ordinary man, except he was something like a colonel (in) of the army. That man...coming to teach English or something in Sapporo...when the school was still called School of

Agriculture, taught the first class of that school. Both Uchimura and Nitobe were of the second class, and my understanding is that Dr. Clark was not there any more when they entered. But anyhow, as he left the school, he was legendarily quoted to have said, "Boys, Be ambitious."...on the horse-back, and -- I think it was a horse in those days -- giving a whip, probably of a leather stick, to his horse. Now he is a memorable man to many having a Clark Museum being built in his honor. That's where the people of fame come from, so I said. What we Christians have to bear in mind is that we should stop saying 'I am nothing' because when those 'I-am-nothing'-people are utilized by God, no one is yet for sure what kind of people may emerge through them. You see, we don't know there may be born among our decendants someone who may be of God's help of somekind. We can't idle no matter how old as we become, so I said the other day. It could be considered as a matter of modesty that most of the people say, "It's beyond my ability..., I'm no good..." Yet each of us may be a hand of God, and His nail, who knows. And the thing is that even when you are missing just a nail, it bothers your whole body. Uchimura-sensei one time told me, "People, even Christians, are more likely to watch shortcomings in others. But when you associate with others, try to find good qualities in and of them. Watch out so as not to be imbued with their bad characteristics. If you associate with people while looking for their good characteristics, they become better, and that's also for your good." I told Mrs. Deguchi that the sensei so told me. Whatever God has given to us, we are supposed to use it, aren't we? Take my case, for instance. I really could not recite reading books before the class until the third grade or so in Jinjo elementary school; I was a shy girl. I could read well to myself, but to stand up before the others and recite it just made

me feel frightened. The class-mates were all reciting being stuck on many words. So, one day I thought if that was how everybody else was doing, then I should at least give it a try, since I knew I could read. Then I began to be able to recite, and after that I was able to start going out to mingle with others.

What was your biggest problem when you came back after the war?

Problems...nothing particularly. Goods shortages problem affected everybody. Some people would say they enjoyed more goods while in the camp than when they came out of it. Even just buying butter was a big problem. When someone from our hostel would find ~~a~~ one, then everybody went to that store. So finally ~~we~~ we were told that they were not going to sell anything to those of us from the hostel. Well, as to my own situation, a lot of Mexican children were at that time occupying my house. I wanted it disoccupied by all means when the hostel was closing, and therefore I visited there again and again, and at last I had it disoccupied. I suppose housing was a problem to a lot of people in general.

Your house was.....?

Located at the corner of the Third and "W".

And Mexican people were living there?

Yes, although I don't know who lived there before them. The then director of the Christian Center was not the same one when we came back. When we left for the camp, we asked the former one to take care of our belongings. The housing was the problem to Japanese people in general, the first problem to everybody. There were some occasions that those who had their house were asked to go back there. 41 We came back here because we had ~~our~~ a house of our own and the church here.

Don't you think the things about Issei are hard for Sansei to understand?

I think so.

Do you have any idea as to why and how so?

Our Sansei, our grand-children, are now living far from here, so on that particular subject, I really don't.....

One of them could be because of the language difference?

Well, the language...but some people around here say it is not just the language difference alone. You see, a lot of us live separately from our children. Under such circumstances, it becomes a little bit hard for Issei and Sansei to uderstnad each other even when they can understnad each other's language. Doesn't the whole thing depend on individual family situation? Although I have difficulties as for language, yet my children know my feelings by and large. For example, a child of our second son -- their second daughter -- is now enrolled in a college in Georgia, and has been in touch with the Waseda University without a knowledge of Japanese language. She visited us here a few times when her Gran'Pa passed away, and before that on our golden wedding aniversary. As we talked, perhaps she naturally got the feeling as to what kind of person I was. Then she said she wanted to learn Japanese. Not even a single Japanese word...she has been among the white people ever since she was born, and her parents have been in the East. Nevertheless she says she wants to talk in Japanese. So I suppose there may be some people who live close to each other, yet feeling so far away all the more. "Grandparents are somewhat annoying, grandma doesn't understand me anyway....." some children might think that way. I live far from my children, and some people tell me that they can speak the language but it really does not matter that much;no matter how far the children live or what language. The children think in the first place that we parents are different. When you live together with your grand-

children in one family, then they will begin to understand their grandma even if she speaks Japanese most of the time. Taking the advantages of grandma living with them in one family, their parents now go out and work, and leave their home for some social occasions, therefore the children who are mostly taken care of by their grandma become attached to the grandma. So say a lot of people. You really can not make a generalization..... It's hard to understand; maybe that's true, generally speaking.

As an Issei, what would you like to tell Sansei about?

Well, I have already told my sons and daughter about our life experiences. If they understand the language and if we can talk with each other, that's the best. Since our children are all Christians, I believe it is best for our grandchildren to be that way, too. Therefore, I don't expect too much. I think that the parents who live close to their children are more likely to complain about troubles and the difference of the language.

Suppose Issei can speak the language, and are asked by Sansei about the everyday life, stories of the lifetime, and others out of their hardships and various experiences as Issei. What would you like to teach Sansei?

Well...like I said before...I..... As a Christian I think that I would like to be kind to others, to have good fellowship with them. At any rate God is the center of all things. If we live accordingly, then I believe everything starts from there. The real root lies there, even though there are various times and ages, when I think back of myself and my parents. Of course, living here as a Japanese, I..... In America...a good American family knows courtisy.[42] Well, there is a variety of different kinds of families in Japan, though people say Japan is this and Japanese are that and so on. Therefore, I

think that's enough if I could teach my children to be that way to their parents and to others as well so that they themselves can maintain a respectable family, most of which I have already talked to my children. Take, for instance, my daughter who went to Pensilvania. She hates, like her father, to talk bad of the people, I hear people are apt to ~~what~~ avoid such character. I tell my daughter, I tell Kōga, and I tell others that, although our family may have nothing to be proud of, but yet, there is one thing, and that is that I have never heard my parents speaking bad of any people nor grumbling, well, I'm not sure if our family just happened that way. I think what the parents do in their daily life is absorbed by the children in a very natural manner no matter what they tell them or ~~show~~ teach them how to do. So, I tell my daughter that if she doesn't do things right, then her children will learn from what she does, no matter what she tells them to do this and that. I seldom visit my daughters but I tell them that if the parents don't behave right, the children are observing what their parents do in relationship to others, and are listening to what they are talking about without the parents noticing it, and I tell them that is more important. Nowadays it seems to me that there is a tendency that children quit going to Sunday school although they do when they are little. This is just my obervation, though. Yet, I think that when this happens it's very imprtant whether the parents have faith or not, and in my daily prayer..... You see, when the children starts grumbling, the parents can't say anything about it unless they themselves are going. Likewise, I think, what the parents do everyday is the most important thing, more important than what they say. My daughter's children, my grandchildren that is, -- they seldom visit me here, though -- tell me that I have morale.[43] Well, in the case of gran'pa, he could speak the language if he wanted to, and he loved his grandchildren, but yet he was not the kind of person who talks

D22.33

much of anything. When Koga's children ¢¢¢¢¢¢ come here -- Papa and their uncle talked a lot to each other -- they usually spend their time among themselves, but they say the greatuncle of Sacramento has morale even when talking with them. ~~If a person has morale, children are like ?, and they know it, even when they were not told about it~~. Being how I am now, I can't talk out on anything, and I don't want to do so, either, but anyhow my stance is like that towards my childrem, and if they can't make it, I'll just pray to God for it, and ¢¢ that applies to anything.

Do you think it's important to be conscious that he or she is a Japanese, or.....?

So becomes everybody, don't you think? My children don't speak Japanese, living in the East ever since they were born, their parent being a minister of a white church -- he taught at seminaries more than anybody else did -- living in such a situation for some time after their birth, and when they meet us -- their gran'pa and gran'ma speak a very good English, they had a business with ¢¢¢¢ white people, and all that -- they tell us that they want to learn Japanese and they want to visit Japan. I think people learn after studying some studies, or reading books, or having seen some other things, without being forced to ~~be~~ so as long as they have ¢¢¢¢¢¢¢¢ inherited the blood. You see, because of this, lots of people sent their Nisei back to Japan, leaving their parents, before the war. But in most cases, the turnout of the result was not that good. By living with their parents, ~~they~~ will learn naturally when they see their parents are following Japanese traditions. You can't teach them one by one, though.

When was that that Rev. Igarashi died?

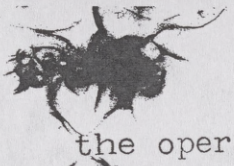
It's been two years..... He passed away when he was eighty-seven

(87), he would be ninty (90) if he were still alive now. It's been close to three years by now.

What sort of person was he?

In the daily life he didn't talk much, though he gave sermons at the church. When I visit ? with my son, they say the young people liked him a lot, they treated him (since they were old friends,) as though he were their Papa, which I was not aware of at the time. After his death I handed the duties of kitchen and everything else over to the young people at the church, to Nisei women, and they willingly run the whole thing saying it's all for the Reverand, (Sensei) and they also tell me they liked him. Therefore, people come and visit me, "Mrs. Igarashi....." as I live here alone. Sometimes more Nisei come than the Issei do. I guess they think of me as watching their own parents, and some of them bring me things that they are very unusual, thinking that if that's what Issei are fond of; and they cook it, and bring it to me. Some would say, "Don't be so reserved.[45] Anything to buy?[46]" I don't go, but I understand and appreciate what they say. They insist, "Please don't hesitate.[47] Tell us whatever you want." Someone who heard someone else saying that to me would kindly tell me, "I can help you Mrs. Igarashi, too. Tell me, tell me what you want." I'm all grateful for that. He more often helped people by his deeds than just talked about people's problems. For example, when Maeda came, he was really pleased about their flower thing[48] (Maeda's) as if his own daughter had done it. He loved young people without discriminating his own from others. After he died, the young ones all said, I didn't realize at the time though, that he was like a parent to them. He became an evangelist after he had to give up on his original dream, and before his death he used to tell us that his life had been more than he could fully thank for. He did have a certain sickness, but none of his children nor church people knew about it. After

後 p.35



the operation on his liver at the age of eighty (80), too much of strain used to give him shiver, and then cold, and eventually he had to lay down for the pain in his stomack. When I warmed him up, then he would sweat a lot. Once it was over, then he would get up in a day or half a day. He never told about it to anybody, also dispite his severe heyfever he continued to give sermons. He was really thankful for the fact that he could do what he was doing then. He was getting weaker and weaker about two, three years before his death, although nobody else knew about it, and he kept saying, "I'm ready to be called anytime." He used to say, "If I had not been saved -- you see, his family was a Nichiren-shu Buddhist, and three of his grandfather's brothers were Buddhist monks, and one of them was a at a famous Nichiren temple where Nichiren's charnel house was erected, and his grandmother wanted him to be a monk as well; most of his relatives were like that -- having been saved as I am now, it is more than I can thank for that I was able to be of His service directly, although I am next to nothing myself." Also he used to say, "It makes me tremble when I think if I were not saved." He really hated to talk about people as they are like this and like that. A few days ago as a matter of fact I went to see him, 49 and he says I looked very mournful for the past year or so, but now look as I did before. So I told him that I think there must be some mission worthwhile for me in the fact that I'm left alone. Kōga told me, when he came over the other day, "You do have a mission." His older brohter used to be with us Aunt, in the same one family, ~~he was~~ being born in this country and now finds himself confortable here. His parents jokingly say that he became more intimate with his aunt in Japan when he visited her there. I have no particular thoughts as to how I'm going to be treated from now. I may go soon or later what I'm going to do, or to some of my children's..... When I become

ch older, I may be told to go to a ~~king~~ kind of place where Abraham d, at any rate I am not quite worried about the future. If ything, I'm more concerned about my children than about myself. o, I have no complaints whatsoever.

hank you very much for such a long time.

t's my ~~pleasure~~ so gratitude that I had such a chance to talk ~~to~~ with a young inister. My children, my nephews, and my brothers are all working n the ministerial fields, and on top of that I was a wife of a inister myself, so when I see a young mises 57 working, I first of all hink she must be breaking her back. Well, even that is a matter of alling. One time Rev. Horikoshi said, "It's less painful for men, ut women have to take more hardships in that respect." Not many people are like him, but he says things as he feels about them. Even so, e can carry out our mission only because God gives us help that s necessary. We think we became what we are by ourselves, but the ruth is that God chose us to be so. ~~See~~ Some people may start out their ife just to make money, but often God stops them from doing it, nd instead uses them in His mission.

hank you very much.